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Honesty the Best Policy :

O R T H E
M I S C H I E F S
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F A C T I O N

Shewed in the CHARACTER of an
*High, and a Low-Church Cler-
gy-Man.*

L O N D O N,

Printed for John Morphew, near Stationers-
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Church of the Holy Trinity

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OR THE
MISCELLANEOUS

FACTS

showed in the Character of an
High, and a Low-Church Cler-
gyman.

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L O N D O N

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Honesty the best Policy :

O R T H E

Mischiefs of FACTION

Shewed in the Character of an
High, and of a *Low-Church*
Clergy-Man.

I Cannot help being *sensibly affected* with the many *Factions* and *Divisions*, which have of late appeared among us, in this *Island of Great Britain*, which as it is *surrounded* and *fortified* by *Nature* with the same Sea, so it undoubtedly has, or ought to have, the same *Interest*.

The *Christian Religion* is *professed* all over it; and we are all under one *Monarch*; and yet how *lamentably* are we *divided*, *subdivided*, and *torn asunder* with *Factions* and *Parties*, to the *Scandal* of our *holy Religion*, the *Disturbance* of the *State*, the *Obstruction* of *publick Peace*, the *Joy* of our *Enemies*, the *Reproach* of our *Understandings*, the *Hinderance* of *Trade*, and the *Confusion* of our *Interest* at Home and Abroad. Whereas, were we all *One*, as we ought to be, how much still a greater *Figure* might we make in *Europe* than we have made? and how much more *Peace* at Home might we have? Were we all as *honest* as we

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should be, how much *Mony* might the *Nation* have *saved*, which has been *squandered* away? And how many *Lives of Brave Men*? How much more *extensive* might our *Trade* be? And consequently, how much *richer* must we have been in *Men, Money, and Ships*? And also had we that *publick Spirit* and *Union* amongst our selves, which 'tis apparently our *Interest* we should have; our *Fisheries* (which help well to make our *Neighbours rich*) would not be allowed to ly thus *neglected*: Our *Poor* would be much better looked after, the *Poor-Tax* laid out to more *Advantage*, and as many of them, as are capable of it, *employed*. In short, what is there which can be reasonably *valued* or *esteemed* by us, which has not *suffered* by our *Factions* and *Divisions*?

It were easy to say a great deal to each of the *Heads* I have mentioned, but the *Province* would be too large for me, were I to go through the *Detail* of our *Divisions*, the *Consequences* of them, and their *Remedies*: I shall therefore confine my self to one *Branch* of them, that of *High Church*, and *Low-Church*; Names both ending in *Church*, but extreamly *different* in the *Nature* and *Characters* of those to whom they belong.

The *Learned* need no *Information* from me, to make them understand the *Characters* of each of these; but there being many *honest, well-disposed People*, led away to *Faction*, by the very *Names*, I think it may be of some *Use* to such, to have an *impartial Definition* of an *High* and a *Low-Church-Man*, so far as the *Clergy* are concerned: For I will not meddle with the *Laity* at present.

Now

Now before I give the *Character* of an *High*, or *Low Church Clergy-Man*, I think it may not be amiss, to say what a *Clergy-Man* in *general* is; and then we can the better *judge* which of the two *Parties* is fittest to be accounted a *good One*.

A *Clergy-Man* then in *general*, is a *Man* set apart from the *World*, by *solemn Prayer*, and other particular *Rites* and *Ceremonies*, to the *Service* of *God*, in the *Church*, according to the *Command* of *God* in his *holy Word*, and *primitive Practice*: To *bless* the *People* of *God* in his *Name*: To *teach* them his *Will* *faithfully*: And by his *Authority*, to *administer* his *holy Sacraments* to them, according to his *Institution*; thereby *conveying* the *Holy Spirit*, and all *divine Graces*, and *Comforts* necessary to *Salvation*, unto the *worthy Receivers*: He is the *Mouth* of *God* to the *People*; and the *Mouth* of the *People* to *God*: He is the *Ambassador* of *Jesus Christ*: And those of the *superior Order*, are more immediately *Christ's Representatives* to *Mankind*, for their *Salvation*, as being the *regular Successors* of the *Apostles*, with their *full Authority*; and are called *Bishops*, or *Overseers*; and those of the other, in the particular *Stations* assigned them in the *Church*, are in a beautiful *Subordination*; and all of them from the *Highest* to the *Lowest* are under *Christ*, our *Sovereign Lord* and *Redeemer*, according to his *Appointment*, and the *Catholick Usage* of the *early Ages* of *Christianity*; while even the outwardly *visible Gifts* of the *Holy Ghost* were frequent in the *Church*. Now what greater *Calling* can there be, or what more *honourable* than this, how much soever of late *despised* and *ridiculed* by the *factious Free thinkers*, who have *artfully insinuated* themselves into the *Conversation* of this very *Clergy*, whom they so much *undervalue*, and have

instilled their Atheistical Poyson by their pretended Wit, to the Scandal of Discipline, and in a great measure, to the Subversion of Christianity it self ?

The *Discipline* of the Church, has always been regulated by the Clergy; and every particular national Church, has ever been in Possession of regulating its own *Discipline, Modes of Worship and Ceremonies* (till robbed of it by the *Papacy*) according to *Circumstances and Times*; but yet, with great *Regard* had to *primitive Rules*. The Church of England accordingly has framed for her self, an admirable *Liturgy*, which the State has not only approved and ratified, but it also stands incorporated in its *Laws*: And there are several *Circumstances* appointed by the Church, and approved by the State, at the admitting of a Man to *holy Orders*, and of a *Clergy-Man* to a *Living or Cure*, which both Church and State have thought fit to bind him to, by *Oath and Subscription*.

These Things being premis'd, I come now to give the Character of an *High-Church Clergy-Man*, which I take to be this; That being fully convinced, the Church of England is a right and true Church, *Orthodox* and sound in her *Doctrine*, and which hath no *sinful Terms of Communion*; which imposeth nothing on her Clergy, that is not *just, honest, and reasonable* to comply with: He therefore does not boggle at the *Oaths and Subscriptions*, which he must take and sign by *Law*, at his *Admission*: And once being admitted, he makes *Conscience* of keeping them *inviolably*, and dare not venture on any *voluntary or premeditated Breach* of any of them. For Example, As to the *Oath of Allegiance* required of him; he first considers whether it be *due*, and when he finds it is, and has taken it, he is then firmly *loyal* to the *King or Queen*, to whom he

took

took it, nor will he *transfer* it *illegally*, or at his own Pleasure. His *Oath of Canonical Obedience* makes him not *disobey* his *Bishop*, while he *commands* nothing but what the *Canons* and the *Laws* *justify* him in *requiring*. He has not the least Thought or Inclination to *alter* the *Doctrine* of the *Church*: He never attempts to *mangle* the *Church-Offices*, or *Prayers*, by either *adding* to them, or *curtailing* them, or by *jumbling* them into any other *Order*, *Manner*, or *Form*, than what the *Rubrick* *directs*, and the *Act of Uniformity* *enjoins*. He pays all *Regard* to the *Ceremonies* of the *Church*. He is no otherwise fond of *Schismatics*, than to endeavour their *Return* to the *Church*, and all this, because of the *Oath* of *God* upon him. In short, he is inclined to do his *Duty*, he has *sworn* to do it, and he makes *Conscience* of *performing* it duly and regularly.

On the other Hand, I take the *Character* of a *Low-Church Clergy-Man* to be this; One, who though he *swears* all the *Oaths*, and *signs* all the *Declarations* the *High-Church-Man* doth, and is consequently as much *bound* to perform them as the other, yet doth *erect* a *Tribunal* in his own *Breast*, and therein give himself a *Dispensation* for breaking all these *Oaths* and *Declarations* whenever he thinks fit; that is, whenever his *worldly Interest*, *Party*, or *Cause*, seem to require it of him. For Example, He makes no *Scruple* to *change* any *Doctrine* of the *Church*, which doth not *square* with his present *Views*. He *perverts* the plain *Meaning* of his *Allegiance*, and transfers it at Pleasure: He *mangles* the *Prayers* of the *Church*, by *adding* to them Plenty of his own *Inventions*, or by *taking* what is *very good* away; or at least, he *jumbles* them, and says them otherwise than the *Rubrick* *directs*: He *disregards* the

Holy days of the Church, whether Festivals, or Fasts; and despiseth her Rites and Ceremonies; he disobeyeth his Bishop (unless of his Party) as far as ever he may with Safety to his Pocket; and, as far as he finds his Party is willing and able to support him in such Rebellion; Preaching, and Railing against him as an Innovator, for maintaining the old Doctrines of the Church, &c. He will be immoderately angry in the Support of Moderation, which still he would not have the Dissenters make use of towards the Church, but only the Church towards the Dissenters; to whom he is as meek as a Lamb, and all they do is very pleasing in his Eyes: And he values, esteems, and defends them, even for their Hypocritical, Occasional Conformity, more than the true Sons of the Church, for their constant Adherence to her on her own Terms. And is not this more than popish Dispensation, in which he allows himself, evidently tending to Anarchy, and Confusion in both Church and State? For what else is it to dissolve the Obligation of the most sacred Tyes, making every Man Judge in his own Cause? In short, thus he bids fair to undermine all Government, to propagate Atheism, and wound Christianity in this Island, with a mortal Wound under the fifth Rib. Whereas a Clergy Man being separated from the World, because the Kingdom he belongs to, as such, is not of the World, ought not to be meddling with Parties and Factions: For his Business is, to fit the Subjects of the Church under his Care for Heaven, and Happiness; as it is the Business of a State to make its Subjects wealthy, and outwardly happy.

All these Things would be cured, or prevented, were there Integrity enough amongst us; for then no Man would rashly take Oaths, without first setting down,

down, and duly weighing what he is to be *bound* to by such *Oaths*, whether they be *lawful* in themselves, and *imposed* by *lawful Authority*, and to *support* and *maintain* *lawful, honest Things*. Whether they be such as do not *interfere* with *Religion*, and a *good Conscience*. And when once a Man is fully satisfied in *all* these *Particulars*, upon a *strict, disinterested Enquiry*, then to *swear* with a *good Conscience*, and never to *violate* his *Oath*, is a Piece of *Religion*, rewardable by our *Great Law giver*. But it must be a *grievous Crime* in any Man, to take *Oaths* *rashly* for *Profits* thereby *accruing* to him; much more to *swear* with a *Design* of doing effectual *Disservice* to the *Church*, or *Crown* he *swears* to *support*: For that is down right *Treachery*, as well as *Perjury*, in the very *Act* of *Swearing*.

Gentlemen of Honour in the Armies abroad, who call themselves *Soldiers of Fortune*, do handsomly enough *extricate* themselves, when under any *Difficulty*, because of their *Side*, and the *Oaths* they have taken to *support* it: For, upon *Conviction*, that they have been *fighting* for a *wrong Cause*, or on a *wrong Side*; their *Rule* is, to *lay down* their *Commissions*, and all the *Pay* and *Profits* arising from them, before they think themselves *safe* in *Honour*, to leave that *Side*, notwithstanding they are satisfy'd, they can *serve* it *honestly* no longer: And then, when they are once free (as they *judge*) they next chuse the *Side*, in the *Support* of which, upon *Conviction*, after *Enquiry*, they like best to venture their *Lives*. And this I must say, is so far done like Men of *Honour*; and I wish our *Low-Church Clergy* would *govern* themselves as *honourably*; and according to their *Practice*, as soon as they *cease* to be *true* to the *Church*, should likewise

likewise *cease* to be supported by the Church. For is it not a *dismal* Thing, that a *Clergy-Man* should be *eating* the *Bread* of the Church, when he makes it his *chief Business* to *break down* her *Walls* and *Bulwarks*, and to open her *Sluces*, that her *Enemies* may the more *easily* come in upon her, like an *Inundation*, to *destroy* her? Surely it were much *fairer*, much more *honourable* in the *Sight* of *God*, and in the *Eye* of the *World*, to *renounce* her *Livings*, at the same *Time* they *renounce* her; and turn *Dissenters*, *Camisars*, or any Thing, and live upon the *Stock*, or *Charity* of those of the same *Principles* with *themselves*, than to make the *Church* maintain her *Enemies* in her *Bosom*, who are *watchful* to *undermine* and *ruine* her, by *sapping* her *Foundations*, and making as many as they can *catch* in their *Snares*, believe her a *Monster* of *Deformity*, by *robbing* her at once, both of her *Essentials* and her *Ornaments*, that none may see any *Beauty* in her.

Many are the *ill Consequences* which *attend* the unaccountable *Factious* Practices of the *Low-Church*. One is, that the *Well-meaning* People under their *Care*, when they find their *spiritual Guides* make nothing of *swearing*, and *forswearing*, *vowing*, and *breaking* their most *solemn Vows* and *Promises*, are apt to think, the *Church* and *Principles* they are of, and *swore* to *maintain*, are not worth *defending*, and so do *impute* this their *Perfidiousness* and *Treachery*, not so much to the *Persons* guilty of it (which were *just* in them to do) as to the *Church* to which they *belong*; and her *Doctrines*, *Worship*, and *Ceremonies*: And when they are thus *betrayed* into a *Contempt* of her, they either come at last to *renounce* all *Religion* as a *meer Trick* and *Priest craft*; or they look about for
some

some other *Communion*, where they hope to find more *Integrity*, and in which they will rather venture their *Souls*. And when once they are thus made to stagger, many of them become a *Prey* to *Romish Emissaries*, who are every where at hand to lay hold on such *Occasions*, and gain *Profelytes* to their *Church*: And indeed to their *Joy* and our *Shame*, they do thus reap too plentiful a *Harvest*.

Another *mischievous Effect* of *Low-Church Moderation*, and *factionous Practices*, especially in *despising* the *Ceremonies* of the *Church*, and *trimming* with *Dissenters*, is, that after they have, in *Favour* of *Dissenters*, explained away the *Articles* of the *Church*; and robbed her of her *lawful Decent*, and *useful Ornaments*, to the *Scandal* of the most *Orthodox Christians* among us, and of all the *Christian Churches* in the *World*, who have any *Regard* to *primitive Catholick Usages*, who are thus *hardened* against our *Reformation*: I say after all this, the *Dissenters*, are so far from being *obliged* by these *Methods*, or from *returning* to the *Communion* of the *Church*, from their *Schism*, that they *despise* her the more; and though they *love* the *Treason*, yet they *hate* the *Traytors*; notwithstanding all their *unlawful Condescensions*, turn more and more *impudent*, expecting the *Church* should *surrender* all, wherein they think fit to *differ* from her, whether *Doctrines*, *Worship*, or *Ceremonies*: And make no *Doubt* of *accomplishing* her *Overthrow* some Time or other, by the *FALSE BRETHREN*, who are so *apt* to *surrender* her *Rights*, whenever their *worldly Interest*, or a *Party* prompt them to do it.

But that this is not the *Way* to gain the *Dissenters*, but on the contrary, to *harden* them in their *Sin*, long *Experience* hath taught us: For their *Principle* is,

is, not to yield *any Thing* to the Church, *NOT A HOO F*: They are for *ALL*, or *NOTHING*, *ROOT* and *BRANCH-WORK*; and let the Church be as *yielding* to them as she pleaseth, till she *surrender* her very *CONSTITUTION*, and her *Apostolical Succession* of *Bishops*, they will never be *heartily reconcil'd* to her. A *pregnant Instance* of this we have had in our *Neighbourhood* in *Scotland* since the *Restoration*: King *Charles II.* was *over-perswaded*, that the *People of Scotland* were such *fierce Presbyterians*, and had so great an *Aversion* to the *Book of Common-Prayer*, that if he restored the *Liturgy* of that Church with her *Episcopacy*, they would all *take Arms* again, but if he would so far *comply* with them, as to *oblige* the *Clergy* to *pray in publick* without *Book*, there would quickly be no *Presbyterians* in *Scotland*. Which was done accordingly: But the *Presbyterians* soon *discover'd*, that the *Extirpation* of *Episcopacy Root and Branch*, was what *alone* could give them *Satisfaction*, as to the Church. For in very few *Years* after they rais'd a *Rebellion*, and were *defeated* at a Place near *Edinburgh*, called *Pentland-Hills*. And to shew their *Dutifulness* and *Civility* to the *King*, who had been so *tender* of them, as soon as they thought they had again gathered *Strength* enough to *rebel*, they did again *rebel* in the *Year 1679*, having first *basely* and *inhumanly* committed a most *barbarous*, sacrilegious *Parricide*, in the *Murther* of *Dr. Sharp*, *Arch Bishop of St. Andrews*: Nor could many of their *Party* be enticed to save their *Lives*, upon the honest and easy *Terms* of *owning* that *Parricide* to be a *Murther*, and of *praying to God* to *blesse the King*. And after all the *Pains* the *Government* took to gain them to the Church by *COMPREHENSION*, to the great *Loss* of the

the Church ; yet they had always a better Opinion of the *Church of England Clergy*, than of their own : And the *Reason* was, the *English Clergy* did then keep up to their *Principles* ; and tho' the *Scotch Clergy* had the same *Principles*, yet the *State* forced them to a Compliance with the Dissenters, in that Point of Praying without Book in *publick*, for which the other *hated* them. From all which, it is *evident*, that the best Way to *deal* with the *Dissenters*, is, never to yield so much as *one Circumstance* to them : For the more they *get*, the more they still *would have* and do *expect*.

I have a great deal of *Compassion* for a *consciencious Dissenter*, whether he be so by *Prejudice of Education*, or by a *wrong Turn of Reading, Thinking, or Conversation* ; and (I hope) I shall never wish to see any *such persecuted* ; God forbid ; yet I freely own, I heartily wish to see *Occasionall Conformity effectually suppress'd*, and made of no *Use* to the *Hypocrites and Latitudinarians* who practice it : But I can have no *Compassion* or *Charity* (as it is commonly called) for a *Clergy-Man*, who continues to *live* upon the *Church*, and at the same time, *preaches* against any of her *Doctrines*, or *ridicules* her *Worship* and *Ceremonies*, or *despiseth* them ; or if he *dare* not, for fear of losing his *Income*, *profess* himself her open *Enemy*, yet *herds* with such, and *endeavours* her *Ruin*, as far as he is able. From such *Low-Clergy*, good Lord deliver his *Church*.

Honestly ever has been, and ever will be the best *Policy*, and brings a Man *Peace* in the End. It is very remarkable, that few have gone out of this good *Road* for *politick, worldly Ends*, but sooner or later, *they, or theirs*, have been *met* with, for so doing, of which,

I shall give you two very apposite *Instances*, and those of no old Date.

Parsons, alias *Doleman*, the *Jesuite*, put his Invention upon the Stretch, to serve his Church, by doing all he was able to hinder *King James I.* because a *Protestant*, from coming to the *Crown of England*: And being a Man of great *Parts*, *Capacity*, and *Learning*, he wrote a Book upon that *Argument*, and said all that could be said upon it: But all did not do; for that *Prince* did come into *England*, and reigned several Years over *England*, very happily, notwithstanding. But these very *Arguments* of *Doleman*, were new vamp'd, and made use of by the *Republican Party*, who had a mind to keep *King James II.* from the *Crown*, by the *Bill of Exclusion*, for his being a *Papist*: And I think there the *Papist* was met with.

It is well worth *Notice*, that the *political Writings* of that cunning *Jesuite*, have been the *Foundation* of most of our *Anti-monarchichal*, or *Republican Systems*, and *Writings* ever since; notwithstanding all the *Noise* that *Sett* of Men commonly make against *Popery*: Which shews, their *Outcry* against the *Church of Rome* and *Popery*, to be more to serve a *Turn*, than owing to any real *Aversion*, they have to them. And this is still the more apparent, because, 'tis certain they have *matriculated* several of the *worst* Things of *Popery* into their *Politicks*, nay, such Things as none but the *worst* of the *Jesuits* hold; and such as all the *best Papists* do openly declare against, and abhor, such as *King-Killing*, &c.

Is it not an odd *Scene* then to see *Low-Church* cry, *POPERTY, POPERTY* upon *High Church*, when they value themselves upon being *One* and the same with the *worst* sort of *Papists*, in several very *material Principles* of *Doctrine* and *Politicks*; which they are at much
more

more Pains to defend, than the contrary Doctrines of the Church, which they have sworn to maintain.

The other Instance is, in the French King, who is now reaping the Benefit of having first taught the Catalans to rebel.

I have given you two Instances of the Folly of forsaking Honesty for Politicks: I shall now give but one Instance (of many that might be given) which shews, that when Honesty is at the lowest Ebb, least modish, and most despised, yet even then, 'tis the best Policy. Doctor Juxon, Bishop of London, had the Honesty to advise his Master King Charles the First, not to pass the Bill against the Earl of Strafford; yet after that he had Leave to attend the King on the Scaffold, and to give him Christian Burial in Windsor, and had better Quarter from the Rebels, during the whole Course of that long Rebellion, than any of those who allowed their Politicks to get the better of their Consciences: And he saw an End put to that great Rebellion which was begun under Pretence of redressing a few tolerable Grievances, was carryed on by Jesuitical Maxims and Politicks, to protect the Protestant Religion against Popery; And under Colour of promoting Piety, bid fair to extirpate Christianity; which cost these Nations an infinite Treasure of Blood and Money, instead of preserving their Liberty and Property, as was pretended: Which brought the Vicegerent of God to the Block, as an undutiful Servant of the People; reproaching him as a Papist, when he was dying a Martyr for the true Protestant Religion: And that the Party which had so wickedly usurped the Government, Estates and Money of these once flourishing Kingdoms, might keep Possession of their unjust Purchases, they bound these Nations by solemn Oaths, utterly to abolish Kingly Government

government, and never re-admit Charles Stuart (pretended King of England) or any of his Family, or Race again to reign over them: I say, this honest Prelate saw an End put to this Confusion, Rebellion, Usurpation, Perjury, Shedding of Blood, &c. by the happy Restoration of that very King Charles the Second, and of the Royal Family. He was then promoted to the Archbishoprick of Canterbury, and had the Honour and Pleasure to put the Crown upon the Head of the Royal Martyr's Son. Here Honesty had much the better of Politicks even in this World.

To conclude, As a Clergy-Man who lives up to his Character, and makes Conscience of doing his Duty to God and Man, cannot be too much esteemed and respected; so the ugliest Monster I can think of, is, A REPUBLICAN, FACTIOUS, DISSENTING, CHURCH OF ENGLAND CLERGY-MAN, alias A LOW-CHURCH-MAN.



FINIS.

